19: Kharuzin --50-51 E-4 (no date) 1898 Yakut
116, 593, 597, 614, 672, 858

The position of sons in the parental home is considerably more independent than that of the daughters. Nevertheless, in personal relations the patriarchal parental authority finds a many-sided application. In addition to the right of giving sons out for adoption, a right which is limited with respect to the sons by the condition that the adoption take place within the confines of the clan, the parents can put their sons out to hire or to apprenticeship. Parents further have the right to use the earnings of their children; their labor goes to the profit of the family; they are obliged to support their parents, and in the event of non-fulfillment of this obligation, the parents can make complaint before the elders of the clan, who, in accordance with the earnings of the son, or his competence order him to support his father. But all these rules have significance only as long as [51] the son has not left the household or married. In general, if the parents feed, clothe their children, "seek their good," and the children feed and support their parents in their old age, bury them decently after death, hold a wake on the 40th day [RCH: on the 40th day the soul of the deceased departs from the earth] and finally place a stone monument over the grave, they are considered to have mutually fulfilled their obligations.

19: Kharuzin --53-54 E-4 (no date) 1898 Yakut
116, 178, 562, 587, 593, 842

Despite the fact that with respect to marriage the sons still are in a position of dependence upon the parents, their situation is considerably freer than that of the girls. A widowed daughter, returning to the parental home, again falls under the authority of the father; she is as devoid of rights as her young unmarried sister. The more independent position of the son is explained chiefly by the fact that the family and the clan prize children of the male sex more highly than those of the female sex: the birth of a boy is greeted by the Yakut with greater joy than the birth of a girl. Yakuts who do not have sons are scorned by their neighbors: they call them khatirik-uoma, i. e. "fire from bark (?)." The small esteem in which girl children are held by the Yakuts is indicated by the rule, whereby [54] a widow who marries for a second time must leave her sons by the first marriage with the family of her husband; but the daughters, as an unnecessary element in the family group, she can take with her to her new family. This rule is obviously of comparatively recent origin: it could arise only after the widow became free in general to marry outside of the confines of her husband's group, and after the kalym had begun to lose its significance of a purchase price for the bride, and had begun to return to the family of the bridegroom in the form of a dowry. Gaining nothing by giving a daughter in marriage, the Yakut familial-household group naturally regards daughters as a completely superfluous element in the family, and sets no value on them.